

with praise lie wanders tliroglī the
firmament; be
rejoiceSj be is embraced; (praised)
with a liyinn
he fulfils (the desire of the
worshippers), he is
cleansed in the waters, he is honoured at
the (god)-
proteeted (sacrifice).¹

4. The powerful exhilarating >Sb//z#-juices
"be-
sprinkle IXDRA who dwells in heaven? the
aug-
inenter of the clouds,² the destroyer of the
dwelling
(of the foe); in whom.³ on account of his great-
nesses, the cows, the eaters of the eolations,
mix
the best (of their milk contained) in the
uplifted
udder.

5. The tea fingers of the arms urge him near
to
the ground (of the sacrificial altar) like a
chariot;
he goes (to the vessels), he approaches the
concealed
(milk) of the cow when the praisers produce
his
resting-place.

0. The shining (*Somn*) approaches the
golden. Yarga XTVL
seat, the station constructed by his holy rites,
as
a falcon (approaches) his nest; (the
worshippers;
send the well-beloved by their praise to the
sacred

¹ Or, at the sacrifice which nc'arishes the gods DJ bes
oblations on them.

² Or. mountains.

³ *Lidrs* is here regarded as *Stmfi*
Parj^i'i^t. The *wsrcl*

vGfijnalJij at end of verse Is exj,lu.:ivl
untfij'- *Ka^iiii-rxih* ;
but it is difSeult to see to what Siy-ina
thinks it r'-.fcrs. As
lie regards it as an abstract noun, it
cannot be taken with
srinanti as that with Trhieh the cows
mix their milk.